A U M

Causing the thought of "I" built up in the body to merge in the Self, which is pure consciousness, being and bliss, putting off the limitation of form, become ever one with the absolute Eternal.
—Crest Jewel of Wisdom.

THEOSOPHY

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KNOWLEDGE AND ITS FORMS

BOTH Science and Religion are often subjected to Theosophical criticisms; the theories of both, we say, are unsupported by the observed facts, and neglect areas of experience which are necessary to a symmetrical view of man and the universe. This is a bold declaration, and a just one. We say, also, that both scientists and religionists are given to reliance on authority, while the theosophist takes his stand on self-evident principles, never from "blind faith." Ideally speaking, these are the facts, yet where is the student who has not recoiled in horror from the discovery that certain inferences he had thought followed logically from stated principles, were, in fact, at wide variance from their particular application by H. P. B.? The "human" nature of theosophists is not different from the human nature of scientists and religionists. Often, the "knowledge" which the student thinks is his is not knowledge at all, but merely the *opportunity to gain it*. Care should be taken lest we confuse the two.

Study of the teaching is essential to growth in understanding, yet knowledge is far from being an *inevitable* consequence of reading the Theosophical books. Indeed, a facile ability to make apposite references to the philosophy in a wide variety of connections, may be, and frequently is, an actual obstacle to knowledge in the real sense. There is all the difference in the world between learning the words the teacher has used to describe a law, principle, or aspect of reality, and the capacity to recognize its presence in every phase of individual experience. Only when one examines the contents of his own mind, using this comparison as an evaluating criterion, has the first step been taken in following the injunction of Robert Crosbie: "Make clean and clear, first, the mental conceptions and perceptions; the rest *will follow naturally*."

GREAT THEOSOPHISTS

Cagliostro

FOR 150 years Alessandro Cagliostro has been defamed as the arch-impostor of the eighteenth century. Why? Because it is claimed that Cagliostro was one of the many aliases assumed by the notorious adventurer Giuseppe Balsamo. This claim is based, first, upon the lies of Theveneau de Morande, a French spy and blackmailer who, in the words of a brilliant study by M. Paul Robiquet, was "from the day of his birth to the day of his death utterly without scruple"; and, second, upon a *Life of Balsamo* published anonymously in 1791 under the auspices of the Inquisition.

In 1890 H. P. Blavatsky boldly took issue with these two "authorities" by declaring that "whoever Cagliostro's parents may have been, their name was *not* Balsamo." In 1910 W. R. H. Trowbridge, in his book on Cagliostro, asserted that the statement that Cagliostro and Balsamo were the same person "would appear to be directly contrary to recorded fact." As Cagliostro gave out his own story through his advocate, Thirolier, common justice demands that some attention be paid to his words.

In these *Memoirs,* Cagliostro frankly admitted that he knew neither the name of his parents nor the place of his birth. He had been told that his parents were Christians of noble birth who had left him an orphan at the age of three months. He believed that he had been born on the Island of Malta. His earliest recollections took him back to the holy city of Medina in Arabia, where he was called Acharat and where he lived in the palace of the Muphti Salahaym. Four persons were attached to his service, the chief of whom was an Eastern Adept named Althotas who instructed him in the various sciences and made him proficient in several Oriental languages. Although both teacher and pupil outwardly conformed to the religion of Islam, Cagliostro later wrote, "the *true* religion was imprinted in our hearts."

When the boy was twelve years old, he and Althotas began their travels. The first stopping place was Mecca, where they lived for three years in the palace of the Cherif. On the day of their departure the aged Cherif pressed the boy to his bosom and exclaimed: "Nature's unfortunate child, adieu!"

In Egypt they "inspected those celebrated Pyramids which to the eye of the superficial observer appear as enormous masses of granite," but which, to the Adept-eye of Althotas, were holy fanes

of initiation. Certain Temple-priests of that ancient land took the boy into "such palaces as no ordinary traveller has ever entered before." Finally, after wandering through Asia and Africa for three years, the two reached the Island of Malta, where they were entertained in the palace of Pinto, Grand Master of the Knights of Malta. There Althotas donned the insignia of the Order, and the young wanderer assumed European dress for the first time and received from his teacher the name of Cagliostro.

Althotas died in Malta, and Cagliostro, accompanied by the Chevalier d'Acquino, then visited Sicily and the Isles of Greece, stopped for a while in Naples, and finally reached Rome, where he made the acquaintance of Cardinal Orsini and the Pope. It was in Rome, when Cagliostro was twenty-two years old, that he met and married Lorenza Feliciani, who proved to be a tool of the Jesuits and the chief cause of his troubles.

In 1776 the Count and Countess Cagliostro were occupying apartments in Whitcombe Street, Leicester Fields, London. Cagliostro, now a man of twenty-eight, spent most of his time in his chemical laboratory, while his attractive wife amused herself with her new-found friends. Cagliostro's extreme good nature and the blind confidence which he placed in his friends made him their easy victim, and when he left London eighteen months later he sadly confessed that they had swindled him of 3,000 guineas.

On April 12, 1777, Cagliostro became a Freemason. His life in Egypt, his association with the Temple-priests, and his *probable* initiation into some of the Egyptian mysteries had fired him with a determination to found an Egyptian Rite in Masonry based upon these Mysteries, the aim of which was the moral and spiritual regeneration of mankind. The Masonic authority, Kenneth Mackenzie, says:

> His system of Masonry was not founded on shadows. Many of the doctrines he enunciated may be found in the Book of the Dead and other important documents of ancient Egypt. And though he may have committed the fatal error of matching himself with the policy of Rome and getting the worst of it, I have not yet been able to find one iota of evidence that he was guilty of anything more reprehensible than an error of judgment during his various journeys. (*Royal Masonic Cyclopaedia,* p. 100.)

Baron von Gleichen, a man of irreproachable integrity and wide experience, declared that "Cagliostro's Egyptian Masonry was worth the lot of them, for he tried to render it not only more wonderful, but more *honorable* than any other Masonic Order in Europe."

Although Cagliostro's Egyptian Rite was open to both sexes, his was by no means the first attempt to give women a standing in Masonry. The Grand Orient of France established a "Rite of Adoption" in 1774. The Duchesse de Bourbon was Grand Mistress of the Rite in 1775, and in 1805 the Empress Josephine acted in the same capacity.

Cagliostro made his first speech on Egyptian Masonry in The Hague, where a Lodge was formed in accordance with the Rite. In Nürnberg, when Cagliostro was asked for his secret sign, he replied by drawing the picture of a *serpent biting its own tail.* This symbol was the "Circle of Necessity" of the ancient Egyptians, and it is also found on the seal of the Theosophical Society. After establishing his Egyptian Rite in other German cities, Cagliostro arrived in Mittau, capital of the Duchy of Courland, in March 1779. The Masonic Lodge in Mittau was composed principally of noblemen, most of whom were interested in some branch of the occult sciences. The head of this Lodge, the Marshal von Medem, had been a student of alchemy from his early youth, and he welcomed his new brother with open arms. Cagliostro was immediately invited to give an exhibition of his occult powers. He refused, declaring that such powers should never be displayed for the gratification of idle curiosity. Later, after much persuasion, he consented. As a result, some of his new friends began to look upon him as a supernatural being, while others denounced him as a charlatan.

Cagliostro then proceeded to St. Petersburg, where he appeared for the first time as a magnetic healer. In May, 1780, he arrived in Warsaw, then a great stronghold of both Masonry and Occultism. There he was entertained by Prince Poninski, whose initiation into the Egyptian Rite gained the adherence of a large number of the Polish nobility. The King of Poland heard of Cagliostro's occult powers through a prediction he made to a young lady of the Court. "I do not know," writes Laborde, "what confidence the King and the young lady placed in these predictions, but I do know that they were all fulfilled."

In September, 1780, Cagliostro reached Strasbourg, the capital of Alsace. On the morning of his arrival crowds of people gathered on both banks of the Rhine to catch a glimpse of the mysterious stranger whose fame as a magnetic healer and friend of humanity had preceded him. From the day of his arrival in Strasbourg Cagliostro gave up his entire time to altruistic service. No sick or needy person appealed to him in vain. Every day he visited

the unfortunate, whose distress he relieved not only with money, but, as Baron von Gleichen says, "with manifestations of a sympathy that went to the hearts of the sufferers and doubled the value of the actions." He refused all compensation for his services, and if a present were given to him, he repaid it with a counter present of double value. He supported his poor patients for months at a time, often lodging them in his own house and feeding them at his own table. Like Mesmer, Cagliostro treated his patients magnetically, applying the force directly without the aid of magnetized objects. When he left Strasbourg 15,000 people claimed to have been helped by him.

Shortly after Cagliostro's arrival in Strasbourg he was summoned to the palace of the Prince Cardinal de Rohan, who was deeply interested in the occult sciences and possessed one of the finest alchemical libraries in Europe. When Cagliostro was invited to live in the Cardinal's palace, malicious tongues began to wag, and the rumor spread that His Holiness was spending a fortune upon his new friend. The Baronesse d'Oberkirch repeated the gossip to the Cardinal, who vehemently asserted that "Cagliostro is a most extraordinary, a most sublime man, whose knowledge is equalled only by his goodness. What alms he gives! What good he does! I can assure you that *he has never asked for nor received anything from me*!"

After leaving Strasbourg, Cagliostro went to Bordeaux and Lyons, where Saint-Martin had formerly lived. These cities welcomed him as a new prophet, and many influential men and women were initiated into his Egyptian Rite. In Lyons his Rite was so highly acclaimed that a special Temple was built for its observance, which later became the Mother Lodge of Egyptian Masonry.

Cagliostro settled in Paris in 1785, and his house on the Rue St. Claude became the talk of the town. The entrance hall was adorned with a black marble slab upon which was engraved Pope's *Universal Prayer*. Statuettes of Isis, Anubis and Apis stood along the walls, which were covered with Egyptian hieroglyphics, and the two lackeys were clothed like Egyptian slaves as they appear on the monuments of Thebes. Cagliostro received his guests in a black silk robe and an Arabian turban made of cloth of gold and sparkling with jewels. He had a striking countenance with "eyes of fire which burned to the bottom of the soul." Cardinal de Rohan confessed that when he first saw Cagliostro he found a dignity so imposing that he was penetrated with awe. According to Georgel, Cagliostro "lived in the greatest affluence, giving much to the needy

and seeking no favors from the rich," although no one seemed to know the source of his income. His friends addressed him as "Grand Master," and busts of *le divin Cagliostro* adorned the salons of his admirers.

Shortly after Cagliostro's arrival in Paris he was invited to membership in the *Philalethès,* a Rite founded in 1773 in the *Loge des Amis Réunis.* The Mother Lodge was a Theosophical organization founded by Savalette des Langes, whose manuscripts, after his death, passed to the Philosophical Scottish Rite. Cagliostro joined the Philalethians hoping to infuse some Theosophical principles into their Rite. There are many landmarks in Cagliostro's biographies showing that he taught the doctrine of the "principles" in man and the presence of the indwelling God, and there seems to be no doubt that he served the Masters of a Fraternity he would not—could not—name. This fact is admitted by Kenneth Mackenzie:

> It is a rule recognized amongst adepts—in fact, a stringent obligation—that they shall not reveal the identity of their preceptors and initiators; and if that rule was applicable in times before Cagliostro, so it was in his own time. He was sent, in accordance with occult discipline, to rove about Europe, and we have before seen him under the protection of the Knights and Order of Malta; he completes his course by going to Paris and London, and there he was initiated into Masonry. (*Royal Masonic Cyclopaedia,* p. 99.)

In Cagliostro's letter to the Philalethians he assured them that the "unknown Grand Master of *true* Masonry" had cast his eyes upon them, as he wished to prove to them "the original dignity of man, his powers and destiny . . . of which *true* Masonry gives the symbols and indicates the real road." When the Philalethians refused his help, Cagliostro replied: "We have offered you the truth; you have disdained it. We have offered it for the sake of itself, and you have refused it in consequence of your love of forms." Cagliostro's own Egyptian Rite, however, flourished from the moment he reached Paris. One of the first persons to be initiated was the young Marquis de Lafayette, already a high Mason and the leader of the pre-Revolutionary period in France. Cagliostro also acted as delegate to the two great Masonic conventions which took place in Wilhelmsbad and Paris in 1782 and 1785.

On August 23, 1785, Cagliostro was accused of complicity in the "Diamond Necklace Affair" and sent to the Bastille. After being imprisoned for nine months he was honorably acquitted, but at the same time (as the Queen was implicated in the scandal) he was

asked to leave France. Upon his arrival in England he was accused by the French spy Morande of being the notorious Giuseppe Balsamo. Cagliostro refuted Morande's accusation in an *Open Letter to the English People.* Morande was forced to retract his statements and apologize to his readers. Nevertheless for the past 150 years historians have continued to confound Cagliostro with Giuseppe Balsamo.

Broken-hearted by the loss of his good name, Cagliostro left England. After years of wandering he arrived in Rome in the spring of 1789. Making one last desperate effort to revive his Egyptian Rite, he was prevailed upon to initiate two men, who proved to be spies of the Inquisition. On the evening of December 27, 1789, he was arrested and thrown into a dungeon in the Castle of St. Angelo. Shortly afterward he was sentenced to death, the sole charge against him being that he was a *Mason,* and therefore engaged in unlawful studies. As an instance of the hatred of the Papal government for Freemasonry, part of Cagliostro's sentence, issued on March 21, 1791, is worth quoting:

> Giuseppe Balsamo, convicted of many crimes, and of having incurred the censures and penalties pronounced against heretics, has been found guilty and condemned to the said censures and penalties as decreed by the Apostolic laws of Clement XII and Benedict XIV, against all persons who in any manner whatever favor or form *societies and conventicles of Freemasonry,* as well as by the edict of the Council of State against all persons convicted of this crime in Rome or in any other place in the dominions of the Pope.

During his imprisonment Cagliostro's private papers, family relics, diplomas from foreign Courts, his Masonic regalia and even his manuscript on Egyptian Masonry were publicly burned in the Piazza della Minerva. While the condemned Occultist was awaiting his fate, a mysterious stranger demanded an audience with the Pope. He was received, and immediately thereafter Cagliostro's death sentence was changed to life imprisonment in the Castle of St. Leo, located on the frontiers of Tuscany. This Castle stands on the summit of an enormous rock with almost perpendicular sides. Cagliostro was pulled up the side of the mountain in a basket and incarcerated in a dungeon. Here he languished for three years, writing a sentence every day on the walls of his living tomb. The last entry bears the date of March 6, 1795. Exactly seven months later, on October 6, the Paris *Moniteur* contained a small paragraph announcing that "it is reported in Rome that the famous Cagliostro is dead."

If this statement was true, and Cagliostro actually did die in the Castle of St. Leo, why are tourists shown the little square hole in the Castle of St. Angelo *in Rome* where he is said to have expired? After his supposed death it was whispered that Cagliostro had escaped from his dungeon in some miraculous manner, thus forcing his jailers to spread the news of his death. H. P. B. says that "having made a series of mistakes, more or less fatal, he was *recalled.*" His downfall, she declared, was due to his weakness for an unworthy woman and to his possession of certain secrets of nature which he refused to divulge to the Church.

A century and a half have passed since then, and modern Masons, although describing Cagliostro as "a Masonic martyr" (a change of heart due principally, it seems, to the influence of Trowbridge's book), also write of him as a "medium" who perhaps resorted to trickery and employed the devices of a mountebank. (See *The New Age,* XXVII, Nos. 5 and 6.) How long will thoughtless people continue to defame the good names of the living and mar the memory of the dead by repeating slanders and calumnies? H. P. B. declared that Cagliostro's justification must take place in *this* century—a task in which Theosophists can do their part.

ART OF ADEPTS

Magic exists, and has existed, ever since prehistoric ages. Beginning in history with the Samothracian Mysteries, it followed its course uninterruptedly, and ended for a time with the expiring theurgic rites and ceremonies of Christianized Greece; then reappeared for a time again with the Neo-Platonic, Alexandrian school, and, passing by initiation to sundry solitary students and philosophers, safely crossed the mediaeval ages, and notwithstanding the furious persecutions of the Church, resumed its fame in the hands of such Adepts as Paracelsus and several others, and finally died out in Europe with the Count St. Germain and Cagliostro, to seek refuge from frozen-hearted scepticism in its native country of the East.

In India, Magic has never died out, and blossoms there as well as ever. Practiced, as in ancient Egypt, only within the secret enclosure of the temples, it was, and still is, called the "Sacred Science."

—H. P. BLAVATSKY.

IMPORTANCE OF FIRST PRINCIPLES

THEOSOPHY is distinguishable from all other theories of life, all other systems of thought, not in respect of the facts dealt with, but fundamentally. The major facts of existence are experienced by every man, are therefore common to all men, but the conduct or reaction of each individual man varies "according to circumstances"—conditions external and internal. In any case the mathematical constant, the continuing identity, is in the individual, not in the environment of thought and action. Theosophy, then, treats of the pilgrimage of Soul, first in its impersonality, second in its universality, third in its individuality.

Submitted neither as a revelation nor as a series of speculations, but for judicial consideration, Theosophy deals with the inquirer as his own final authority in all matters of conscience and conduct. He may choose wisely or unwisely, but choice is his, is in fact inalienable. By no act of his own or of another can a man yield or be made to yield his birth-right, his inheritance of primogeniture in nature. Even what is commonly regarded as self-surrender will be seen, when examined, to involve consent and acceptance—only another way of stating the act of choice. No doubt many, perhaps most, do succumb to influences of one and another kind. "There *are* external and internal conditions which affect the determination of our will upon our actions," as everyone is painfully aware. Most men go no further in their consideration of motives, and so, enter to themselves as well as to others what the lawyers call a "plea in avoidance." Avoidance of what? Of responsibility for prior choice and conduct when their consequences are no longer within our power to divert or postpone.

The appeal of the various established religions, so-called, is fundamentally that of a specially devised way of escape from individual and collective consequences, along with the enjoyment of unearned privileges and blessings. But no religion can avoid or deny that its acceptance or rejection by the individual is an act of his own will. Despite the "predestination" of St. Augustine and John Calvin, which in one form or another is the essence of theological and popular Christianity, it cannot be concealed that it is the individual who accepts or rejects the orthodox God, that the dogma itself is of human origin and interpretation. If "salvation" or "damnation" depends on the "will of God," and that Will was precogitated and predetermined, why any pother by any man? Why

not "eat, drink, and be merry"—for tomorrow we die—and go to Heaven or Hell as was pre-ordained?

When one turns to the many religions of the Orient, they, too, will be seen to have degenerated as sadly from the doctrines of their great Originals as Western religious sects have wandered from the teachings of Jesus. Hinduism or Brahmanism may serve as a type. "Karma" as understood and applied by the various Hindu schools of philosophy, the many practitioners of this and that form of "yoga," quite as much as expounded by the orthodox priests and as accepted by the members of the several castes—Karma as interpreted by them all differs little from "predestination." The differences are those of name and form, not of substance. East and West alike, the common view is that of man as a creature—whether of circumstances, of the will of God, or of Karma. As creature, however, it is still in his power, whether by sufferance or propitiation, to escape what otherwise is his destiny. Thus, no matter how extreme the dogmas of any religion may be, in them all is to be discerned some recognition of the will of Man himself, of his power of choice, if only in the sense given by Thomas à Kempis: "Of two evils, the lesser is always to be chosen." Religion in any guise cannot avoid appealing to the power of choice in the individual, but the appeal is always personal, *i.e.*, coupled with an address to his self-interest—the reverse of the divine Original.

In time the progress of the individual Soul brings it to that stage where it begins to question not only the nature of its experience but its own nature, and the explanations of both hitherto accepted as beyond question. From this to Self-questioning is but a step. From this period forward, the sanctions hitherto regarded as inviolable more and more lose their authoritative character as their validity is inquired into. The individual begins to adventure on his own account. Hence have arisen the succession of sects in every religion, the many divergent philosophies, the differing schools of thought. Failures in these directions discourage the many to the point where passive acquiescence reduces motive to inertia, the will to latency, but in others only rouse the Soul to renewed determination. The general condition of the Orient for two millenniums illustrates the one, the Renaissance in the West the other pole of the influence of outer and inner conditions. Both exemplify the inherent power of choice, whatever the environment.

Out of Western religion grew modern materialistic science and the structure of the civilization based on it. Concerning itself with visible nature, the mind of man has achieved miracles of results in

physical affairs—results that in their own sphere equal the miraculous events attributed to preterhuman beings of supernal power and knowledge. Nevertheless, the course of scientific employment of human faculties has no more brought the Soul to "Journey's End" than its pursuit of the beaten path of religion and philosophy. In all the fields of human endeavor it is not only the multitude which recognizes its destitute lot in life, but in every direction one finds those whose very success has brought home to them "the vanity and inanity of all earthly things."

The contemplation of these two extremes of human experience, both equally forlorn, is evidence to an increasing number of minds that man's energies have somehow been expended as improvidently as he has exploited nature's resources. As such men search history and tradition they find the evidence of the present confirmed by all the testimony of the past. They find that out of the crowding millions of each generation here and there have been a few whose words and whose works alike bear witness of another motive, another choice, another determination, another source and objective than those which engage and absorb their fellows.

To such men as have already begun to question and to search—for the two go together—Theosophy comes indeed as something new, from the viewpoint provided by the personal memory. Whether the inmost preconceptions of mind consist of ideas derived from heredity, from education, from environment, or unconscious absorption, their hold remains powerful long after their mixed nature is perceived. The writings of H. P. Blavatsky and William Q. Judge are in large part recorded for the help of just such seekers. They assist the inquirer, whatever his antecedents, by affording him the means to disentangle what is true from what is false in his imbibed religious, philosophical and scientific concepts. Hence also the second and third Objects of the Theosophical Movement.

Important as is this feature of Theosophy in itself, it leads to something infinitely more valuable, for it literally paves the way to the clear perception of the vital principles common to every system, sect and theory. All these come from men, represent the convictions of men, and all have in them the Element of the Divine, because of the Divinity in Man himself and in all nature. Hence the universality as well as the individuality of Theosophy. Step by step, as the teachings are considered in this manner, their historical authenticity becomes apparent, their unbroken continuity is seen for oneself, their import and scope more and more recognized. One becomes almost unconsciously freed from the obscurations

which separate man from man into exclusive, dogmatic special-privilege partisanships in the name of the common welfare and the common goal.

At this point, whenever reached, the individual becomes "separated" from the mass in another sense altogether from human divisions into sect and school. The *impersonality* of Theosophy is sensed, is felt, is absorbed into the very depths of one's being. Thereafter, whatever his human stumblings and failings, he will struggle to walk in "the strait and narrow path" of Universal Brotherhood with all in Nature. Henceforth, "not for himself but for the world he lives," because SELF is seen as impersonal, universal, individual, "three in One, and the One in the three," Unity in the midst of diversity.

Theosophy is the mother of all faiths, those that have been, that are, as of those that are yet to be. The personal tendency is to erect new faiths out of the material provided by the Theosophical Movement of our times, as of old. Hence the necessity of dwelling upon First Principles by him who would pass from faith to Self-Knowledge, and thence to live to benefit Mankind.

MAGIC AND SPIRITUALISM

To doubt Magic is to reject History itself, as well as the testimony of ocular witnesses thereof, during a period embracing over 4,000 years. Theurgy was Magic; as in modern times, the sibyls and pythonesses were mediums; but their high priests were magicians. All the secrets of their theology, which included Magic, or the art of invoking ministering spirits, were in their hands. They possessed the science of discerning spirits. By this power they controlled the spirits at will, allowing but the good ones to absorb their mediums. Such is the explanation of Magic—the real, existing, *White* or Sacred Magic, which ought to be in the hands of science now, and would be, if science had profited by the lessons which spiritualism has inductively taught. —H. P. BLAVATSKY.

CONTRASTS

THE theme of every great Teacher is the Path. In the actual or so-called "practical" sense, every man, every inanimate as well as animate object, is traveling, is moving, is making or following a path. Thus, primarily, the word signifies the cycle of activity and activities which, to the being engaged or involved constitutes its "life"—that is to say, its existence.

When this existence is observed, anyone can see that it is not the Being. We have, for example, waking-life, dreaming-life, sleeping-life. We have normal life, abnormal, subnormal, preter-normal, and so on. The categories and classifications are interminable. Each differs in some respects from all the others, but all of them are based on the perception of contrasts.

What is important to note is manifold, but first of all is the fact that it is one and the same Life or Being which experiences all these transitions or changes, which survives them all in so far as our range of perception extends. Limiting the consideration for the moment to man, it is self-evident to each that while waking, dreaming, sleeping, constitute a repetitive cycle, they actually represent *states* of being or consciousness—not the being. And so with love or hatred, calm or excitement, or any other of the major and minor transitions.

The Theosophist, in the sense of true psychology, is a man who, whatever his other limitations or shortcomings, sees for himself that the real Ego or self or soul is distinct from any and all states into which it may enter or fall or rise. But being "human," the Theosophist not only confuses one state with another, but very often makes it his prime objective to seek to hold on to one state rather than another. In other words, he resists "change." Resistance to change is the real meaning of the word inertia. Whatever any man or other being is doing, there is present in the midst of his activity the inactive portion of his nature which does or will, in its turn, demand expression. So, to use the contrasted terms of waking and sleeping, no matter what part of our nature may be at a given moment awake, its activities tend to rouse other portions which are asleep. A continual struggle therefore goes on everywhere in everyone, because no one is ever asleep in the full sense of the term, for if he were, he could not be roused. By contrast, no one is ever awake in the full sense, or he could not be put to sleep.

SAMVRITTI AND SANITY

THAT we live in an ever changing universe is generally acknowledged by men of science. In actual practice, however, *i.e.,* in the pursuit of knowledge by means of the inductive method, scientists sometimes seem either to forget or disregard the fact that the universe and everything in it are not the same even for the length of a single observation. The inductive method is defended on the ground that it deals with nature as it is, and is therefore more reliable than *a priori* concepts of ideal reality. Theosophy does not deny value to reasoning on the basis of many observed particulars, but affirms that this value is lost when the investigator fails to check his observations by the fact that the universe is in a state of continual flux. The occultist, to whom philosophy and science are one, holds that exploration of external nature can furnish us with only relative and conditioned knowledge; while the scientist believes that if reality exists at all, it will be perceived by the pursuit of sense knowledge, and that if such knowledge will not reveal it, nothing else will, and man might just as well abandon the quest for truth.

That which the scientist regards as reality the occultist has long ago recognized as *Samvritti,* or *relative* truth—the origin of all the world's delusions. The term *Samvritti* in the philosophy of the ancient Sages, and of their modern Heirs, embraced a great deal more than just that aspect of truth furnished by the five terrestrial senses. Samvritti means sense knowledge on every plane of the septenary cosmos, for there are subtler forms of materialism than the view which regards the physical shell of the universe as all there is. Reference to the deeper, even "metaphysical" aspects of materialism, is made in a precept of *The Voice of the Silence*: "Thou hast to saturate thyself with pure Alaya, become as one with Nature's Soul-Thought. At one with it thou art invincible; in separation, thou becomest the playground of Samvritti, origin of the world's delusions." According to a footnote,

> Samvritti, is one of the two truths which demonstrates the illusive character or emptiness of all things. It is *relative* truth in this case. The Mahayana school teaches the difference between these two truths — *Paramarthasatya* and *Samvrittisatya* (Satya "truth"). This is the bone of contention between *Madhyamikas* and the *Yogacharyas,* the former denying and the latter affirming that every object exists owing to a previous cause or by a concatenation. The *Madhyamikas* are the great

> Nihilists and Deniers, for whom everything is *parikalpita*, an illusion and an error in the world of thought and the subjective, as much as in the objective universe. The *Yogacharayas* are the great spiritualists. *Samvritti,* therefore, as only relative truth, is the origin of all illusion.

These two Schools—the Yogacharyas and the Madhyamikas—have probably existed at all times, as they reflect two fundamental and contrasted types of thought. Such philosophical positions, however, have their origin in something deeper than the mind. According as one or the other prevails with the disciple will he finally become a "great Nihilist and Denier" or a great "Spiritualist" or *Yogacharya.* Had we the power to trace the Egoic history of some of our prominent scientists we might find that they were once enthusiastic Madhyamikas!

The cycles of evolution proceed from Spirit to Matter and back again. On the "upper" arcs of these cycles, matter is ethereal and astral, and the Ego has corresponding senses. At such times, therefore, a form of materialism which denied the existence of superphysical planes could hardly arise. Such materialism could only come into being when in the course of its descent Spirit is eclipsed by Matter and the inner senses become dormant. Then Samvrittic tendencies lead to a denial of everything beyond the gross world of sense. As the wave of Life ascends toward its Spirit-Source, man's inner senses again begin to function and the Ego's objective perception on what are at present subjective planes becomes a matter of common experience.

Under such conditions gross materialism must disappear; but can we say the same of Samvritti? The power to think in terms of reality is not determined by either planes or senses. Scientists who refuse to concern themselves with ultimate reality—even to the point of denying its existence—align themselves with the Madhyamikas, who declare that "everything is *parikalpita,* an illusion and an error in the world of thought and the subjective, as much as in the objective universe." This is a confession of *ultimate defeat.*

What has all this to do with the question of sanity? Just this: Samvritti is the origin of all the world's delusions and illusions, and must in the final analysis be the origin of insanity, every form of which is characterized by some type of delusion. As already suggested, the tendency of mind to become the playground of *Samvritti* does not originate in the mind *per se,* but is caused by a separation from Nature's Soul-Thought, as taught in the precept. Samvritti arises when the Ego becomes ensnared by the delusion called "Great

Heresy," or Separateness. Until one becomes the subduer of the Great Delusion, he is not beyond the possibility of falling prey to Samvritti. Such conquest is the goal of all evolution.

True sanity is thought and action from the point of view of Unity, or the ALL. Evolution is ever from within without. The seed of desire which stands behind the Will leads the aspirant to the right or to the left. Only Selflessness, or purity of motive, enables man to become one with Nature's Soul-Thought—the Real in all states and conditions.

"THE GREAT SACRIFICE"

We have the greatest contempt for the so-called "modern prophets" of race and tribal gods, that remain themselves so far an unproven and unprovable hypothesis. "God" is here but a pretext, but another name for human SELFISHNESS; and Selfishness and Ambition have been ever since the first dawn of history the greatest curses of Humanity. Has any one of those "prophets" ever benefitted mankind, assuaged its social wrongs and miseries, alleviated its mental and physical woes, or lightened in any way for it the heavy burden of life? No! On the contrary, each of them has dug for those who believed on him one more deep chasm which had to hitherto separate his own followers from their brothers, the Apostles of some other rival prophet; each chasm weakening still more mankind, breaking it up as a strong unit into isolated weak units, dividing it into inimical ever fighting factions. How many are there of absolutely *unsectarian,* unselfish reformers, who having neither personal ambition, nor any other aim in view but the practical good of mankind, are ready to sacrifice themselves for the great and holy task? Verily, it is easy to undergo any sacrifice and physical torture of limited duration to secure to one-self an eternity of joy and bliss. It is still easier especially for an immortal God *to die* to save mankind. Many were the so-called Saviours of Humanity, and still more numerous the pretenders. But where is he who would *damn himself for ever* to save mankind at large? Where is that being who, in order to make his fellow creatures happy and free *on earth,* would consent to *live and suffer* hour after hour, day after day, æon upon æon, and never die, never get release from his nameless sufferings, until the great day of the Mahapralaya? Let such a man appear; and then when he does and *proves* it, we shall worship him as our Saviour, the God of gods, the only TRUE AND LIVING GOD. —H. P. BLAVATSKY.

"THE HUMAN SITUATION"

THIS volume, from the press of Longmans, Green & Co., comprises the Gifford Lectures delivered in the University of Glasgow, 1935-1937, by W. Macneile Dixon. The Gifford Lectures are sustained by a foundation of long standing, similar to the Ingersoll bequest in Massachusetts. Both foundations provide for non-sectarian discussion of those many problems of human experience and aspiration included in the term Religion. The Ingersoll Lectures are limited to the question of Immortality, while the Gifford foundation requires the consideration of Natural Religion.

Probably the most notable of the Ingersoll lectures was that by the late Professor John Fiske, published in 1885, on *The Idea of God as Affected by Modern Knowledge*. Certainly the best known of the Gifford Lectures is the series delivered by the late Professor William James in 1901-1902, published under the title of *The Varieties of Religious Experience*. Both these contributions have passed through many editions and have still what may be called a secondary or hereditary influence, long after their direct impact on the mind of the race has passed away with the men and women of the given generation.

It is well to recall, if one is unable to bear constantly in mind, that writers as well as readers are affected by their heredity, their environment, their education, and by ideas derived unconsciously as well as consciously from innumerable sources. This should no more be ignored than it can be avoided, but has to be resolutely faced by everyone whose aspiration is, in the words of H. P. Blavatsky, "to accept truth wherever it may be found, and to defend it, even looking popular prejudice straight in the face." Most of us are so busied in proselyting for the faith we hold at the moment, as rarely to indulge in self-examination of the actual validity of our own mental and moral content and conduct.

There is, then, something heartening and ennobling in the mere fact of two such Foundations having been established, for such donations and donors tend to provide a peaceful neutral zone of expression where men may meet, without loss of caste or citizenship, in the republic of conscience on the domain of free thought. From such an ironic congregation the most sectarian return to their respective arenas of polemics less disposed to dogmatism even in their several dogmatics, so that old and universal truisms

stand a chance of re-exploration. Nevertheless, the human mind can scarcely remain entirely free from bias, and decisive opinions are often formed before a thorough examination of a subject from all its aspects has been made. Thus, though everyone is constantly under the duress of having to "change his mind," few give their attention to the lesson implicit in every such change. Today, in the midst of a gravely troubled world, there is abundant material for restoration and re-energization of true faith in the purpose of life when one observes the augmenting number of men, possessing the ear of the multitudes, who take their courage as their monitor and speak boldly views which that multitude is still disposed to regard as treason to Religion. Such books as *Ends and Means, Man, the Unknown,* and *The Human Situation* serve in the present generation as those of Professor Fiske and Professor James served in the last. In a certain sense the metaphysical genealogy of these and many other contributions traces back to Professors Henry Sidgwick and F. W. H. Myers who, with W. Stainton Moses ("M. A. Oxon"), C. C. Massey, Richard Hodgson, and others established the "Society for Psychical Research" in 1881, six years after the foundation of the Theosophical Society. The names given are all well known to theosophical students familiar with the history of the Movement. Of these, Moses, Massey and Myers were all members of the Theosophical Society, but their interest was that of men eager in the direction of the "Third Object" and in that only as it might serve their own predilections and interests. The Gordian knot of Sidgwick was "theism." He broke from orthodox Christianity, but at the same time, to use his own phrase, regarded Christianity as "indispensable and irreplaceable—looking at it from a sociological point of view." Stainton Moses was a spiritualist medium unable to divorce his mind from the psychical messages received from "Imperator," his "control." Massey was an English barrister of "doubtful mind," blown hither and thither with every strong current of thought. Myers was moved, in the opinion of Professor James, by determination to solve to his own satisfaction "the phenomena of hallucination, hypnotism, automatism, double personality and mediumship, as connected parts of one whole subject." All these gentlemen questioned and cross-examined H. P. Blavatsky personally in the summer of 1884, collected a vast amount of evidence regarding the "theosophical phenomena" from first-hand testimony and issued a "preliminary report" in December of that year, mostly favorable in import. This was followed by the sending of Mr. Hodgson, then of the mature age of twenty-four,

to India to "investigate." In December of 1885 was issued the famous (or infamous) *Report* of the S. P. R. which effectually damned H. P. Blavatsky as not even a "medium" but as a charlatan. The intelligentsia as well as the hoi polloi have since regarded the S. P. R. *Report* as conclusive—a conclusion fortified by the conduct of the numerous would-be "successors" who, since 1896, have spawned a multitude of theosophical sects.

Professor Myers' *Phantasms of the Living* and his *Human Personality and Its Survival of Bodily Death* have had a vast recognized and unrecognized influence, beginning with Professor James, in the various psychological fields of experiment and literature. The citations given, both of theories and theorists, show to one conversant with Theosophical philosophy and history the background of recent and current discussion in what may be described as the polite society of educated thought and thinkers. They all trace back to two "enterprises of great pith and moment" in the nineteenth century—the recrudescence of Spiritualism and the renaissance of Theosophy. We are nearing the centennial anniversary of modern Spiritualism, and hence the fore-runners of a new 100-year cycle which will determine the channel of "the human situation" for the succeeding three generations. Not till that "situation" is in full flower will come the recurrent impulse of The Theosophical Movement in 1975.

Mr. Dixon's Gifford Lectures may well be compared with those delivered by Professor James a generation ago, Mr. Huxley's *Ends and Means* with the now forgotten last decade of his distinguished ancestor, and *Man, the Unknown* with Professor Myers' *Human Personality*. They all issue from the same soil, the "personal equation" of the human body and mind as sufficient to resolve the nature of the Self or Ego, the *tertium quid,* that "third Something which escapes a dichotomy supposed to be exhaustive."

Such, then, is actually "the human situation" today. None can deny or dispute the citations of Mr. Huxley, or the cogency of his exhaustive comments, but the question remains, What is the *self*-knowledge of Mr. Huxley? Is it any more or other than the self-knowledge of his readers? One does not require to pose these questions to Dr. Carrel; he asks them himself—and answers them with an emphatic negative. "Man, the Unknown" is more than a phrase or the title of a "best seller."

Neither to Dr. Carrel nor to Mr. Huxley do the great ideas of Theosophy supply the "third equation"—simply because those ideas have never reached them in philosophical form. Thus what is im-

plicit in such words as Unity, Karma, Reincarnation, has only a somatic, not a germinal impulsion, to them as to many other otherwise qualified minds. Nevertheless, their books show a progress over those of their predecessors—a progress in the *race*-mind which their own minds merely capitalize. They dare to speak because the race-mind now dares to listen. They are scarcely to be called "pioneers" but rather surveyors who follow in the tracks of those who blazed trails through the wilderness of the human mind.

Mr. Dixon's book is of another order and shows him of those who are pioneers and immigrants, who seek to follow the *compass* of thought, rather than merely to voyage over the ocean of ideas. To him has been drawn by induction some of the atmosphere of H. P. Blavatsky's Three Fundamental Propositions, as witness:

> Nature teems with life. Let us be bold, and say, where there is life there is intelligence, which all living things in some elementary form display. All are architects or builders on their own account, and all life in its individual centres is marked by movement and spontaneity, which, indeed, are its distinguishing features. And what appears to us inanimate matter is, too, in perpetual activity, and may be correctly described as motion become visible. (P. 317.)
>
> Pursue the thought, and you find a thousand resemblances between the events of human history and the story of the physical world as related by science. Are we not then justified in regarding nature's ways as everywhere the same, in believing that in her higher patterns she repeats and reflects her lower and works to the same design throughout her whole domain? (P. 319.) . .
>
> If any life beyond the present be denied, you need go no further. The world condemns itself. For if, indeed, existence offers any values it can only be to the individual beings who have a share in existence. If there be any good, and if there be any beauty, it is in them and and their perceptions of such things. Where else could it be? (P. 423.)
>
> And how wide, how grotesquely wide of the mark are they who indulge in childish and insensitive chatter, babbling of the hope for a future existence as a petty, personal desire, born of selfishness. For what, to put no gloss on things, are the implications of its rejection? The story of humanity becomes the story of a long procession of sufferers, for whose suffering no justification is offered, of poor souls intellectually and morally confounded, who entered existence blind to any reason for their coming and will leave it blind, who cannot so much as conjecture their origin, or the meaning of their lives, whose eleva-

tion above the lower creatures has been their direst misfortune, their ideals an accentuation of their griefs. And the revolt of reason against this happy consummation is labeled selfishness. What kind of selfishness is that which asks no more for oneself than for all men and creatures ever born? Let us have no more of this. (P. 318.)

If in the denial of any renewal of life beyond the grave we do not virtually deny all life's present values, I know not where to find a more resolute denial of them. Tolstoy, enumerating all his advantages, his health, rank, fame, "possessing all that men desire," asks, "Is there any meaning in my life, which will not be destroyed by the inevitable death awaiting me?" The question awaits an answer. It cannot be evaded by any sophistries, this interrogation in which all others are resumed, to which all others lead. For what matters the rest, if it can never be known what was true or false, right or wrong, if no questions of any moment will ever be answered, no justice ever done? "If immortality be untrue," as Buckle wrote, "it matters little whether anything else be true or not." (Pp. 425-6.)

How many modes of existence are there? I cannot tell you, but I should imagine them to be very numerous. And what kind of immortality is at all conceivable? Of all the doctrines of a future life palingenesis or rebirth, which carries with it the idea of pre-existence, is by far the most ancient and most widely held, "the only system to which," as Hume said, "philosophy can hearken." "The soul is eternal and migratory, say the Egyptians," reports Laertius. In its existence birth and death are events. And though this doctrine has for European thought a strangeness, it is in fact the most natural and easily imagined, since what has been can be again. This belief, taught by Pythagoras, to which Plato and Plotinus were attached, has been held by Christian fathers as well as by many philosophers since the dawn of civilization. It "has made the tour of the world," and seems, indeed, to be in accordance with nature's own favorite way of thought, of which she so insistently reminds us, in her rhythms and recurrences, her cycles and revolving seasons. "It presents itself," wrote Schopenhauer, "as the natural conviction of man whenever he reflects at all in an unprejudiced manner." (P. 433.)

PSYCHISM IN THE 20TH CENTURY

I

> Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those whose good-will will never fail you, if you do not ~~avail~~ yourselves.—H. P. BLAVATSKY, *Last Message to American Theosophists,* April, 1891.

IT would, perhaps, be natural to suppose that the Psychism of the present cycle will find expression in forms similar to the wave of Spiritualism which broke over the American continent about the middle of the last century, quickly spreading to England and the European countries. However, if we do as H. P. B. suggests, and "watch carefully this development," we shall find that its present manifestations in the United States have a peculiarly unique relation to the complex structure of modern life, providing forms of psychic intoxication which were entirely unknown to the nineteenth century. Some indications of their nature are offered in recent studies made by modern psychologists and psychiatrists. Typical of the keen diagnostic sense of the investigators working in these fields is the conclusion of Dr. Stuart Rice of the United States General Statistical Board. Speaking before the American Association for the Advancement of Science, in a session on "Science of the Future," he said that millions of people all over the earth are seeking escape from the seeming hopelessness of modern life by constructing a dream world of childish fantasy. In books, magazines, motion pictures, and other sources of illusion, these fear-ridden people find ample material for their castles in the air. Wars and threats of wars are a chief cause of this escapist trend, Dr. Rice believes. "With a certain attitude of desperation," he

says, "the world is sacrificing its hopes of higher living standards on behalf of towering non-productive armaments, meanwhile seeking psychological compensation in fantasy."

Fear of war, however, can hardly account for the amazing intricacies of minor derangement as found in the United States. In the *Redbook Magazine* for September, 1937, the late Dr. Alfred Adler tells of the enormous number of fan letters received by radio and screen stars from unknown admirers, laying bare the barren tragedy in the lives of literally hundreds of thousands of Americans who try to escape from the cruelties of life in a romantic dream projection. Most of the letters, Dr. Adler says, are from women to male performers, but they include also communications from persons hoping to become writers, musicians, song-writers, and actors. The latter, he observes, "are based on the mistaken idea that a successful man can analyze and convey his secret to others." Following are some of Dr. Adler's remarks:

> Many human beings have a desire to confess their innermost thoughts. For millions of people the radio star and the radio station takes the place of the confessional. There is, as the wise secretary to whom I am indebted for much of my information insists, for women especially a mild kind of excitement in defying custom, in writing a personal letter without the formality of an introduction. The correspondent, who may be a farmer's wife in the Far West, or a little girl in a small manufacturing town, living in an entirely conventional environment, feels daring and a little wicked, if she denudes her soul in this fashion.

Sometimes psychopathic admirers become dangerous:

> A man, jealous of a male star, accuses him of poisoning him with disease germs transmitted through radio waves, threatens vengeance. Pathological cases, fixed ideas, are frequent. . . . The illusion of motherhood by radio seems to be frequent. A popular radio announcer received year after year . . . notes from a strange woman who proclaimed herself the mother of non-existent children. . . .
>
> The Schizophrenic radio fan is usually harmless. Like all split personalities, he lives in a world of his own. Wounded and disappointed by life, he breaks off his contacts with reality. Externally he may lead a humdrum existence; he may be your waiter, or your grocery clerk; but he lives intensely in his fantasies; the radio may be his only link with reality.

Dr. Adler concludes:

> The phenomenon of fan mail resolves itself into the failure of modern civilization to prepare the individual adequately for

> love and life. We compel millions of men and women who have no expression for their deepest emotions, except in day-dreams, to build air castles for their love-life and divert their ambition into Fan Fairyland. We cannot remedy the situation until we apply to education the knowledge given to us by the new psychology. Adolescents cannot successfully solve their problems until we teach them how to adapt themselves to the demands of the race and society, and to face reality bravely.

For each dreamer who thus constructs his world of wish-fulfillment by writing letters to popular idols, there are probably several others in a similar state of mind who are too timid to give expression to their fantasies. Some measure of the extent to which the American people are afflicted by *Schizophrenia,* or split personality, is provided by a paper in the *Journal* of the American Medical Association,[1] which states that "schizophrenic patients occupy one-fifth of all the hospital beds in the United States, reckoning in general hospital as well as in mental hospital beds." An early symptom of the disease is a growing loss of social interest. The patient prefers to stay at home to going out and "mixing."

> There is growing indifference to the people about him and toward his former interests. Undue suspiciousness may appear, as when the person begins to feel that others do not care for him or that they are talking about him. There may be gradual failure in work, resulting partly from growing indifference and partly from failure in concentration. The latter symptom is one of which the individual himself often complains, saying that he can no longer follow out his train of thought or that he cannot keep track of what he has been reading. Odd mannerisms or ways of acting may appear and these seem to cause the patient very little concern. There may be undue worrying over his physical condition, and this is especially suspicious when the complaints are unusual and unlikely. These complaints often go together with statements by the patient that he feels he ought to build himself up by means of dieting and exercise. Less frequently one notes the appearance of new interests which seem to be out of line with the patient's personality, such as sudden religious activity, a sudden interest in rather unusual topics such as philosophy and metaphysics, and sudden determinations to cut himself off from the world and to be especially pure and apart from others.

A writer in *Harper's* for December, 1937, Leslie C. Barber, believes that the entire world, but particularly Europeans and Americans who live in the atmosphere of feverish industrialism,

[1] By Drs. Cameron and Hoskins, in the issue of Oct. 16, 1937.

are more or less schizophrenic. We live, he thinks in "the age of schizophrenia," explaining that this form of mental affliction, formerly known as *dementia praecox,* has been given its new name "because this word more accurately describes the splitting apart of the emotional from the intellectual life." (This is exactly the hazard warned against by H. P. B.: ". . . beware lest the Psychic outruns the Manasic and Spiritual.") He gives this description of schizophrenia:

> . . . a disease in which the patient gradually separates himself from reality, building up his own dream world. The patient is not necessarily insane. Most of the cranks and queer personalities we have known were probably mild schizophrenic cases.

Schizophrenia is far from being restricted to persons whose lives have suffered distortion by economic or moral unheavals, or whose flight from reality was a development of the inferiority complex. As Mr. Barber points out:

> At present the primary concern of psychiatrists is with men who are doing normal work, or who did until they were invalided by specific neuroses. These include many who gain their primary needs easily, by the most desirable forms of work, and some who may live in ease and comfort without working at all. Why do these men and women, who have least occasion for doing so, worry themselves sick in such numbers as to constitute a problem throughout the civilized world? Any child ought to be able to do better than that. As a matter of fact, it has been demonstrated that almost any child can. Very young ones, in particular, conduct themselves more rationally and adjust themselves to their environment more readily than do their elders. Leaders of higher education in America have already sufficiently denounced the lower education because children have begun to lose their clear-eyed directness before they reach high school.

The theory of the *Harper's* writer is that human beings find it increasingly difficult to adjust themselves to rapid changes in the structure of society. The great gap between what a laggard education has taught the child to expect in the adult world, and the sordid realities which gradually close in as he approaches the age of responsibility, is frequently too wide to be bridged. This causes the dreaming process to begin. In Mr. Barber's analysis—

> Our education tends to become a process of personal selection. We accept those facts which do not conflict with our preconceived notions of what ought to be. The rest of the knowledge goes in one ear and out the other, not because there is nothing between them to stop it, but because the brain, terror-

ized by the emotions, is on a sit-down strike against that particular bit of information.

The older the child grows the more serious this inner division becomes. The coming of puberty, with its new and violent strains and stresses, finds him facing a new and still more severe set of taboos. His entrance into college or into the working world brings a new complement of regulations to which his habits must be made to conform. Marriage brings still another, and the births of his children (who promptly relegate him to second place in the household) demand one more series of adjustments.

Small wonder that by the time the average man has reached middle age he is tired of the endless process of taking himself to pieces, and becomes a conservative in a futile effort to avoid further change. It is quite logical that after seventy he should become a downright reactionary, and that if he lives much longer he should slip back into a second childhood and so at last escape the harassing restraints which civilized life has heaped upon him.

Thus as the years go by most men and women become more or less afflicted with schizophrenia. Their minds grow without friction or serious effort, while their emotional development is retarded by the hard labor of adjustment. Unable to achieve a continuous working agreement between their own urges and the pressures of society, they wind up in a half-hearted compromise between Dr. Jekyll and Mr. Hyde. The spirit is willing but the flesh is weak, and the emotions are strong.

(To be concluded)

THE HIGHER SELF

Man upon this earth would be vanity and hollowness, dust and ashes, vapor and a bubble, were it not that he felt himself to be so. That it is possible for him to harbor such a feeling—this, by implying a comparison of himself with something higher in himself, this is it which makes him the immortal creature that he is.

—JEAN PAUL.

YOUTH-COMPANIONS' FORUM

YOU aver that Theosophy is the truth about life. Can you without dogmatizing or laying claim to intuitional powers which I do not possess, tell me what is Truth?

(*a*) Theosophists aver that Theosophy is the truth about life because they recognize intuitively that the Theosophical fundamentals are true and see objectively that Theosophy works in practice. Every observation confirms and strengthens the student's faith in the teachings. However, theosophists cannot make others see Theosophy as they do; while we can help others to see for themselves, each one must reach to knowledge through his own effort. Theosophists can tell the questioner what *they* understand as Truth, but they cannot make him agree. They realize this, and consequently make no effort to "convert" anyone to Theosophy.

Theosophy holds that no man is without intuition; that every one has the power of direct cognition of reality whether he realizes it or not. One may deny that he has intuitional powers and yet go on using them all the time. The denial comes from a misunderstanding of what intuition really is. Intuition is not some vague, supernatural power that exists in just a few men. It is soul memory. Every man is a soul, and if the soul is to function through the body, soul memory must be recognized by the lower man, the personality. The fact that we all know things that we cannot prove on the material plane is evidence of intuition. Every thinking being knows that the laws of mathematics are valid, yet their demonstration is metaphysical, not "material." We intuitively accept the first principles of mathematics as axiomatic.

The very idea of law is an intuition, and all the sciences depend upon this fact. Intuition likewise tells us that the universe in its moral sphere must be governed by rigid justice, by Law both merciful and just. The third thing that intuition tells us is that we are all on a journey. Evolution is a fact. Reflecting on these fundamentals of Theosophy, we see that they are intuitions. When we look at every experience from the point of view of these fundamentals, we see that they explain everything.

(*b*) In 1875 Madame Blavatsky and Mr. Judge were faced by the problem of reaching men and women who said just what this questioner is saying. These people did not believe in intuitive, "a priori," or "innate" truth, and they were tired of dogma. The Teachers began by pointing out that the laws of life can be relied

upon. If you have a pepper plant it will not give birth to roses; you may count on its product being peppers. Here is a truth which anyone can observe, and here, then, is a truth—a universal law of nature—with which to begin. In this simple fact we may discover or uncover the nature of truth.

Truth, they pointed out, is not something abstract or apart from life. It is not statements which learned men make, nor something found in books, nor merely the mathematics of arithmetic and algebra and astronomy, but the everyday, seemingly commonplace law that as we are reaping, so we must have sown, and that the one who did the sowing always does the reaping. That "one" is the man himself—call him Ego, Soul, Perceiver, Knower, Thinker—and the world is made up of Man and his sowings and reapings.

All this may seem rather elementary, but when a man has said that he does not believe in intuition, he has made such a simple beginning necessary. Plato shows Socrates teaching a child, and makes the point that even a child's observations will serve to establish truth. One can, if he will, begin by denying everything—even the fact of his own existence—but *he remains* to do the denying. Always the man *is*, still thinking, still in existence. The first great truth is that. This is no dogma, no "intuition" as the questioner seems to define it, but the absolute truth of self-existence—no attributes, no conditions, no limitations, no correlations. If *we* are, and *we* perceive, then there must be the things perceived and the conclusions reached by the Perceiver. The questioner is himself a proof that he perceives and makes conclusions, and that he has been able to make his conclusions and his question known to others shows that he has himself relied on law. He knows that he will be able to reach the mind of another. What is this but reliance on natural law? Truth is our being, our life-breath, our experience, our very existence; but we are so close to it, so familiar with it, that we want to begin somewhere else—with mystery, or the strange and unusual.

Intuition is not a peculiar sense that is developed by occult practices. No man could live without it. The man who suddenly swerves his car and avoids an accident, saying afterward, "I had no time to think," has saved himself by intuition, by a direct injunction from the higher man. W. Q. J. said, "Man himself is the greatest truth of all, for he is truth trying to make itself known."

It is said that we are developing a sixth sense. Why do we need more than the five we have?

(*a*) Long ago, when mankind was not so deeply sunk in material existence as he is today, there existed but one sense. This sense, belonging to the higher planes of being, included all others.

Our solar system, the earth, as well as man and all forms of life, are septenary in nature. These seven aspects are for the wise man resolvable into ONE, which is the spiritual essence hidden within. Such a wise man uses his highest sense or Spiritual vision. The early races, according to H. P. B., possessed this power, but "As ages went by mankind fell with every new generation lower and lower *into matter*, the physical smothering the spiritual, until the whole set of senses—that had formed during the first three Root-races but one SENSE, namely, *spiritual perception*—finally fell asunder to form henceforth five distinct senses." (THEOSOPHY VII, 233.)

Why does man need physical instruments? *Because he is a* GOD, and does not belong to this plane, no matter how much he may have become entangled in the meshes of matter. He can free himself only by "an intimate knowledge of the ultimate essence of everything in Nature." This is his spiritual destiny, the only goal, which everyone must sooner or later recognize as the purpose of life. To attain this knowledge, which is spiritual knowledge, the soul needs instruments of various degrees of substance through which it can contact every department of nature. The most material instrument is the physical body. Next to this is the astral in which are the real senses and organs. But we do not really see with our eyes, for the senses are but channels used by the immortal perceiver within. Spiritual perception lies behind all senses. Our present senses may be extended in scope by using them for the benefit of our fellow beings. We will see further, hear further, and feel more deeply.

We are now in the fifth race and correspondingly have five senses. The Egos of the sixth race will have six, and by the seventh great race we will have developed seven senses. As man begins to live more fully as "the crown of evolution," he will need these instruments for rendering intelligent aid to the lower kingdoms of nature. The forerunners of the sixth race are appearing here on the American continents and will eventually grow into an entirely new race. Mr. Judge says there will be "new bodies; new orders of intellect; new powers of the mind; curious and unheard-of psychic powers, as well as extraordinary physical ones; with new senses and extensions of present senses now unforeseen."

(*b*) In the third Round man had more faculties and senses than in the present one, his senses having become "dwarfed" on the physical plane. The next, the fifth Round, corresponding in sub-

stance to the third, will permit the use of those now dormant powers. Madame Blavatsky says that "there was a day when all that which in our modern times is regarded as phenomena, so puzzling to the physiologists now compelled to believe in them—such as thought-transference, clairvoyance, clairaudience, etc.; in short, all that which is called new, 'wonderful and abnormal'—all that and much more belonged to the senses and faculties common to all humanity." (*S. D.* I, 536-7.)

What will be the nature of the coming sixth sense? H. P. B. says it is clairvoyance. "Second-sight," as this sense is sometimes called, although now regarded as an abnormal faculty will begin to manifest toward the end of the present fourth Round, to come into full development during the fifth Round. Permeability will be the corresponding characteristic of matter, making clairvoyance possible for the normal person and enabling him to contact consciously the next plane of substance.

The super-physical faculties are no more "spiritual" than man's present senses and faculties. In fact, their premature development is a very great peril to the race unless moral qualities grow apace with psychic development. Replacing the world of physical sensation by the far more dynamic, and therefore dangerous, world of psychic sensation will open the door to hypnotism, necromancy, and telepathic suggestion on a scale virtually unimaginable in terms of our present experience.

True clairvoyance is far more than the unconscious ability to pierce through the physical world to the lower strata of the astral plane. Spiritual sight, the real clairvoyance, is the power to "see" on every plane of substance from the highest to the lowest; it also gives knowledge of the essential nature of all things and beings. That power can be cultivated only by the pure of heart, the altruistic who seek spiritual discrimination. The source of the teachings of Theosophy reveals the true use of spiritual clairvoyance as employed by the Adepts and perfected Men:

> The Secret Doctrine is the accumulated Wisdom of the Ages, . . . The flashing gaze of . . . seers has penetrated into the very kernel of matter, and recorded the soul of things there, where an ordinary profane, however learned, would have perceived but the external work of form.

AN ANTHROPOLOGICAL PUZZLE

IN the New York *Times* for August 24, Waldemar Kaempffert reports a new discomforture to anthropologists:

> The announcement of the discovery in South Africa by Dr. Robert Broom of the fossil of a hitherto unknown anthropoid ape has left anthropologists of the British Association for the Advancement of Science with a feeling that all props have been kicked from under them. They are floundering in a sea of doubt, knowing less about the origin of man than ever.

Dr. Broom has dug up a fossil anthropoid ape with *human* teeth set in an ape's skull! The articulation of the jaw is also largely human. "This discovery," says Sir Arthur Keith, "has destroyed the finer points we anthropologists depend on for drawing the line between anthropoid and man." Teeth and jaw characteristics have been hitherto relied upon as the chief distinguishing marks between man and ape. And now comes Dr. Broom's fossil with its skull of an ape and human teeth.

Can one conclude that Mr. Kaempffert, as a veteran scribe of science who has for years been reporting the sententious conceits of leading "authorities," now finds it somewhat pleasant to describe how the "props" are collapsing? "Puzzled British anthropologists are asking questions," he tells us.

> How are human characteristics in the ape to be explained? Were they independently evolved? Or did this extinct ape stand nearer than do the chimpanzee and gorilla to the stock from which man sprang?

It is fortunate that this latest discovery lived in Africa during the Middle Pleistocene period, when science admits man was already roaming the earth, for Sir Arthur believes that if this half-ape, half-man, had been unearthed in an older geological stratum, anthropologists would have been fooled into believing that at last the anthropoid ancestor of man had been discovered. Ridiculous thought . . . that Anthropologists could possibly be fooled!

All the admitted remains of early men occur in Pleistocene strata, except for the Piltdown Man, which the late Dr. Henry Fairfield Osborn regarded as late Pliocene. (Others, however, regard the Piltdown Man, or *Eoanthropus,* as early Pleistocene.) Remains discovered in Java by Dubois in 1891 represent a creature (*Pithecanthropus*) which lived in the middle of the Pleistocene (Glacial) Age, or about 500,000 years ago, according to current

estimates. Additional fossils of this species have been uncovered near the Solo River, in Java, by Dr. G. H. R. von Koenigswald, who thinks that the Java man was related to the Heidelberg race that lived in Europe.[1] There is disagreement as to whether the *Pithecanthropus* or the Peking Man (*Sinanthropus*) is the oldest human fossil. Dr. von Koenigswald believes that because the skull he has discovered is smaller than that of the Peking Man, it is the more primitive of the two. Dr. Franz Weidenreich, on the other hand, asserts that unless it can be shown that the new Java skull is more ancient than Dubois' discovery, the *Sinanthropus* should be accorded "the lowest place in the order of all hominids."[2] This opinion is based on cranial measurements and the projecting orbital ridges which characterize the Peking Man. Dr. Weidenreich's theory is that there may be an ancestral link joining the Java and Peking Races, and leading to the Neanderthal races which flourished in Europe during late Pleistocene times.

Dr. Broom's discovery of an ape "with human teeth" is naturally confusing to anthropologists who have claimed that the man-like teeth of the Piltdown jaw support Dr. Osborn's view that the jaw is human. Years ago the eminent Marcellin Boule, director of the Paris Institute of Human Paleontology, suggested that "the jaw of *Eoanthropus* is perhaps only the jaw of a Chimpanzee."[3] Such difficulties will continue to multiply until it is realized that *there was no anthropoid ancestor of man.* The assumption that a missing link between man and anthropoid will some day be found is as unsupported as the present hypothesis as to the evolution of the anthropoids themselves.

Modern anthropological *theory* conceives the general evolutionary history of man's supposed mammalian ancestors somewhat as follows: At the end of Mesozoic times there emerged a basal stock of placental mammals which split up to become the forebears of the various orders of mammals known today. One group which split off from the main stem was the basal primate stock, characterized by certain evolutionary tendencies. Within the primate group further differentiations took place, among them the ancestors of the Tarsioids. This, it is supposed, occurred at the beginning of Eocene times. The Tarsioids, Prof. Le Gros Clark believes, "may have provided a foundation for the emergence of the Anthropoidea," remarking, however, "It is certain that no closer relation-

[1] New York *Herald-Tribune,* May 15, 1938.
[2] New York *Times,* Dec. 17, 1937.
[3] *Fossil Men* (London: Gurney & Jackson, 1923).

ship between the Anthropoidea and the Tarsioidea can be claimed than is implied in such a common origin from the very base of the tarsioid stem." Although nothing is actually *known* about the origin of the so-called "Anthropoidea" (a sub-order of the primates in which are placed monkeys, apes, and man), Prof. Clark says:

> The line of evolution of the anthropoidea has been marked by the successive branching off of specialized groups from a central stem in which a progressive expansion of the brain has been accompanied by the retention of a bodily structure of a remarkably generalized type. It is this main stem which culminated in the appearance of man himself.[4]

It is believed that the Platyrrhine and Catarrhine monkeys and the Anthropoids had differentiated from this "main stem," this utterly hypothetical—non-existent, in fact—"common pithecoid ancestor," into individual lines of evolution by the beginning of the Oligocene (between the Eocene and Miocene) period. The earliest Platyrrhine fossil, however, was found in Miocene deposits in Patagonia. A gibbon-like forerunner of the great apes, *Propliopithecus,* is known to have lived in northern Egypt in Oligocene times. The *Dryopithecus,* apparently related to the ancestor of the chimpanzee, gorilla, and orang-outang, roamed India and Europe in Miocene and Pliocene times, respectively. The *Pliopithecus,* ancestor of the gibbons, is late Miocene and early Pliocene.[5]

None of these fossils, however, are regarded as ancestral to man, but as "early derivatives of a stock which may also have given rise to Man's ancestors," in Prof. Clark's words. He "postulates" this stock "in the absence of serious evidence to the contrary." There is a great gap between the early anthropoids and human fossils such as *Pithecanthropus,* the *Eoanthropus,* and the more recently discovered Peking Man. Scientists hope to find a Pliocene or, even a Miocene, "link" which will show a line of gradual evolution from the hypothetical basic anthropoid stock of the Oligocene period and the later definitely human, although ape-like fossils found in Europe and Asia. Hence, had Dr. Broom's fossil "ape-man" been discovered in an earlier stratum it would have been heralded as the long-sought "missing link"!

The facts, however, are these:

> The Ape is, indeed, . . . "a transformation of species most directly connected with that of the human family—*a hybrid*

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[4] *Early Forerunners of Man* (Baltimore: W. Wood & Co., 1934).

[5] See Osborn, *Men of the Old Stone Age* (New York: Scribner's, 1916); also *Science,* May 20, 1927.

engrafted on their own stock before the final perfection of the latter"—or man. (*The Secret Doctrine* II, 262.)

. . . the bestiality of the primeval mindless races resulted in the production of huge man-like monsters—the offspring of human and animal parents. As time rolled on, and the still semi-astral forms consolidated into the physical, the descendants of these creatures were modified by external conditions, until the breed, dwindling in size, culminated in the lower apes of the Miocene period. With these the later Atlanteans renewed the sin of the "Mindless"—this time with full responsibility. The resultants of their crime were the species of apes now known as Anthropoid. (II, 689.)

No fossil anthropoid ape—much less the fabulous common ancestor assigned to Man and the Pithecoid—appears in Eocene strata. The first presentment of an anthropoid ape is Miocene. (II, 690 fn.)

. . . a portion of the Fourth Race Humanity begot young ones from females of another, only *semi-human,* if not quite an animal, race, the hybrids resulting from which union not only bred freely but produced the ancestors of the modern anthropoid apes . . . there are, or rather still were a few years ago, descendants of these half-animal tribes or races, both of remote Lemurian and Lemuro-Atlantean origin. . . . Of such semi-animal creatures, the sole remnants known to Ethnology were the Tasmanians, a *portion* of the Australians and a mountain tribe in China, the men and women of which are entirely covered with hair. They were the last descendants in a *direct* line of the semi-animal latter-day Lemurians referred to. (II, 195.)

. . . the pithecoids, the orang-outang, the gorilla, and the chimpanzee *can,* and, as the Occult Sciences teach, *do,* descend from the animalized Fourth human Root-Race, being the product of man and an extinct species of mammal—whose *remote* ancestors were themselves the product of Lemurian bestiality—which lived in the Miocene age. (II, 683.)

The real anthropoids, Haeckel's *Catarrhini* and *Platyrrhini,* came . . . in the closing times of Atlantis. The orang-outang, the gorilla, the chimpanzee and cynocephalus are the latest and purely physical evolutions from lower anthropoid mammalians. They have a spark of the purely human essence in them; man, on the other hand, has not one drop of pithecoid blood in his veins. (II, 193.)

ON THE LOOKOUT

America Leads

Crime in America has grown to the proportions of a national disaster. On July 25 the New York *Times* printed a short report of a study made by the law enforcement committee of the American Bar Association, revealing, among other things, that one out of every thirty-seven persons in the United States is a criminal. The committee estimates that 200,000 citizens will commit murder before they die and reports that major crimes now occur at the rate of one every twenty-two seconds! At present the United States "has the greatest prison population in relation to total population of any country in the world." (The *Times* reported last April that the population of Sing Sing prison in that month reached a peak, the total of 2,766 convicts being forty-nine more than there are cells available.) According to J. Edgar Hoover, director of the Federal Bureau of Investigation, "A serious crime eventually will strike three out of every four homes in our nation, unless something is done to curb its onward march." On May 17 he told a convention of the General Federation of Women's Clubs at Kansas City that "Each home is threatened by an army of lawlessness numbering over 4,500,000 criminals."

The confused and largely ineffectual methods which have been adopted or suggested to deal with this terrible problem are perhaps as serious a commentary on our civilization as the spread of crime itself. All that the Bar Association committee feels it proper to recommend is an increase in the powers and number of officers, a reduction of the safeguards of the accused, and closer regulation of the freedom of the citizen. Law enforcement officials are generally of the opinion that their duty is to make *war* on criminals—the "public enemies" and "rats"—and are supremely contemptuous of the more humane programs of "reconstruction." This, despite the finding of Dr. Charles B. Thompson, director of the psychiatric clinic of New York's court of Special Sessions, that "criminals are produced by the same egocentric philosophy which is common to the rest of the population," and that "the cure for crime is to be found in a cure for the selfishness that is rampant throughout the community." (New York *Herald-Tribune,* May 11, 1937.) Religious leaders claim that the failure of Christianity in America, or of Americans to be Christians, is a principal cause.

WHAT TO DO?

Merely a cursory review of the subject will show that such sweeping generalizations are not merely useless, but actually harmful. They make it easy for people to disregard their own responsibility in the matter and provide a convenient target for self-righteous indignation. But public opinion follows the ranting demagogue chiefly because of the default of those who have *studied* the problem of crime—thoughtful men, and women who are helpless before this Frankenstein of modern society. Let us marshal some "expert opinions." Anna M. Kross, presiding magistrate in the Inferior Court System of New York City, accuses our penal system of "social hypocrisy." Writing for the New York *Times* (Dec. 12, 1937), she says:

> In our present statutory procedures we preach reform but practice revenge. Retribution seems to be the main purpose of our criminal law as it is constituted. . . . I concur heartily with modern authorities who advocate placing special emphasis on crime prevention rather than relying solely on crime punishment. It is important to realize that more than one-third of all habitual criminals become such between the ages of 15 and 18. . . . A well-known educator recently stated that "New York streets do not give diplomas nor hold commencement exercises, yet they are one of the most potent forces for education in the city—of the wrong sort."

HOW IS CRIME "PREVENTED"?

"Special emphasis" on crime prevention instead of punishment is a splendid idea, but how is this to be carried out? How can crime be prevented without an ethical philosophy of life which gives *reasons* for right action? And ethics—alas!—is not scientific; at least scientists know of no science of ethics. To be practical, a scientific ethics would have to explain adequately why it is that only some of the children exposed to the influence of the city streets develop into habitual criminals, while others arise to positions of great eminence and public service from exactly the same environment. But such an explanation, in turn, would necessitate knowledge of Karma and Reincarnation—the only possible basis for rational ethics.

Just this sort of problem was recently the subject of an inquiry made by Dr. Nathaniel Hirsch. While director of the Wayne County, Ill., Clinic for Juvenile Delinquency he had opportunity to

analyze the home environments of 2,000 Chicago delinquents. In a monograph on the "Dynamic Causes of Juvenile Crime" he reveals some anomalies which must puzzle sociologists who believe that heredity and environment "make the man." A New York *Times* review (Feb. 13) describes his division of "broken homes" into two classes: A—those caused by death or prolonged illness of one or more parents; B—homes which have crumbled because of divorce, desertion, mental trouble or imprisonment of a criminal parent. Studying the case histories of the youthful offenders, he found:

> Out of unbroken homes came 810 of his cases—40.5 per cent; out of homes (Class A) broken by death or long illness of one or both parents came 677, or 33.85 per cent; out of home (Class B) broken by divorce, separation, desertion, mental disease or illegitimacy (children whose parents did not live together) came 513 cases, or 25.65 per cent.

Some Contradictions

Of course, the number of broken homes in the United States is far less than the stable homes—estimated at between 20 and 30 per cent of the total—so that, actually, juvenile delinquents are more frequently found in homes which have not held together. Dr. Hirsch points out, however, that even if 60 per cent of all wayward children have come from them, most broken homes have not furnished delinquents to the courts. A curious fact disclosed in an earlier study by Drs. Shaw and McKay was that although the most broken homes in Chicago are those of Mexicans and Negroes, in a district populated almost wholly by Mexicans juvenile delinquency was zero. On the other hand, it was high among young Italians who came from fairly stable homes.

Dr. Hirsch raises an interesting question with respect to the 4,196 brothers and sisters (10 years old and more) of the 2,000 delinquents whose cases he studied.

> Less than 22 per cent of these 4,196 (911 to be exact) were also delinquent. Why did 78 per cent of the brothers and sisters behave themselves when, by all the rules they ought to have been offenders, too?

Twentieth Century Popery

Prisons filled to overflowing, rackets infesting almost every legitimate business activity, children and defenseless women daily the victims of the criminal and the criminally insane—and we are

told that we must have faith in "science," which means to capitulate to materialistic dogmas that never have and never will *explain* anything in the true sense. We need to know what causes crime, and the Graeco-Latin nomenclature of psychiatry does not tell us.

Dr. Hirsch inclines to heredity for an explanation. He found that in cases where parents are lawless or abnormal, delinquent children tend to resemble their parents. In his words: ". . . 40 per cent of the children of 2,000 families become delinquent," and the children that comprise this 40 per cent "resembled their deviating parent or parents more closely than did their non-delinquent brothers and sisters." But what kept the 60 per cent who were not offenders from absorbing these parental weaknesses? — and made the 40 per cent succumb? Again, only reincarnation can give the answer.

THE NEXT GENERATION

A report made by Irving W. Halpern, chief probation officer of the Court of General Sessions in New York City, shows that the ages of offenders steadily decreased between 1927 and 1937, and that "the more serious crimes are committed by youths." (New York *Times,* June 27.) Based on the records of 25,872 felons, the report reveals that "the age group between 16 and 20 committed more than 38 per cent of the total number of robberies for which convictions were had in this court, and those between 16 and 25 were responsible for more than 73 of them." Following is Mr. Halpern's discussion of the causes of crime:

> . . . crime is the result of many variables which do not affect human beings in the same manner. Criminals are alike only in that they have been apprehended and convicted, but they may differ in every other respect. Those who commit crime are, in a large majority of instances, unemployed. Poverty and economic incompetence were regarded as significant factors in a large number of cases. However, these must be considered not as direct causes of crime but in relation to all the influences which affect the offenders' personalities and mold their mental attitudes.

CONFESSION OF FAILURE

What are the "influences which affect the offenders' personalities and mold their mental attitudes"? And after these are described (in part), what shall we do to change them? Who is to prescribe the "proper" attitude? After six years of research in an experimental clinic at Yale, Prof. George H. Dession of the Law School

regrets that the promises of medicine to answer such questions cannot be fulfilled. (New York *Times,* Feb. 6.) Existing science, he says, stops with a description of a given offender. Psychiatry is unable to tell us—

> What varieties of personality the community shall take the trouble to maintain, even though they have demonstrated their inability to get along with the group; what individuals it shall undertake to rehabilitate at public expense; what forms of treatment shall be made available; what types of special environment shall be created for the purpose, and how any given program shall be set up. . . .

The greatest difficulty, he says, lies in the fact that

> . . . the maladjustments of many offenders are found to be too complicated or deep-rooted to yield to any generally available educational or therapeutic regimen. Clear-cut "cures" comparable to those produced in a short time by the application of the more familiar medical procedures to ordinary and better understood ailments are still beyond the reach of available techniques.

Riddles We Will Not Solve

What could better illustrate the words of H. P. B.?

> Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of those ways—which one portion of mankind calls the ways of Providence, dark and intricate; while another sees in them the action of blind Fatalism; and a third, simple chance, with neither gods nor devils to guide them—would surely disappear, if we would but attribute all these to their correct cause. With right knowledge, or at any rate with a confident conviction that our neighbors will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the "ways of Providence." We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high road of respectability and duty, and then complain of those ways being so intricate and so dark. We stand bewildered before the mystery of our own making, and the riddles of life that *we will not* solve, and then accuse the great Sphinx of devouring us. (*S. D.* I, 643.)

FORCE A FAILURE

Clerk of the New Jersey prison, Irving B. Bleam, has pointed out the futility of special "drives" to curb particular types of crime. (New York *Times,* Sept. 11, 1937). In his annual report last year he observed:

> We have little faith in these drives because it is our belief that crimes cannot be permanently suppressed by any forcible means. They may make it harder for those criminally inclined to commit certain crimes, but the criminal is only driven from one point to another and the point where he is driven to may be far worse than what he is driven from.

The complexity of the problem leads him to the pessimistic conclusion that "so long as the tides of the ocean continue their rise and fall, just so long will there be waves of crime and the presence of criminals." Mr. Bleam asks for extension of the work being done with young people by churches, clubs, and similar organizations as bringing "far the greatest dividends for the time, labor and expense involved." Doubtless these agencies can be of some assistance, but such recommendations should be qualified by reference to researches like those carried on by the Character Education Inquiry of Teachers College, Columbia. *Studies in Deceit,* by Hugh Hartshorne and Mark A. May, one of a series of volumes on problems of character, details the results of analysis of 16,000 children from eight to sixteen years old. With respect to the influence of Sunday-school, it was found that "Children who attend regularly cheat in day school about the same as those who rarely or never attend." Under the heading of "Membership in Organizations Purporting to Teach Honesty," the following conclusion appears:

> Children who belong to organizations purporting to teach honesty deceive about the same as (and in one case more than) children who do not belong. Furthermore, in one organization length of membership and rank achieved were positively correlated with deceptiveness.

UGLY SYMPTOMS—OF WHAT?

Of the 1,796 convicts placed in the New Jersey prison during the year ending July 1, 1937, 312 were foreign born and 1,484 were native Americans. While 419 of these criminals were sentenced for murder, 242 were guilty of sex crimes—a startlingly high proportion. The preponderance of sex offences in recent years has led to somewhat frantic attempts to explain their rapid increase. Lurid

exploitation of the subject by the irresponsible section of the press has doubtless played a part, but the facts indicate further and even more diabolical causes at work. Many of the offenders complain of an "uncontrollable impulse." *The Literary Digest* for April 10, 1937, recounts:

> In Detroit, Bernice Onisko, seventeen, was beaten, ravished and strangled on March 6, within 150 feet of her home. She was returning from confession at a near-by church when attacked. Police rounded up and questioned more than 200 suspects, found no killer.
>
> As if the Onisko case had opened a Pandora's box of evil passions, more than seventy-five women and girls were attacked or molested in their homes or on Detroit streets within the next few weeks.

"Jekyll and Hyde" Criminals

New York's Police Commissioner Lewis J. Valentine, discussing this type of offender, remarked: "Some of them appear to be and are most of the time normal, reasonable citizens, some holding highly responsible positions . . . you would be surprised to know what positions some of them hold." The police department itself is being purged of such "Jekyll and Hyde" criminals, the Commissioner confessed. At a hearing held in New York last fall to investigate sex crimes, psychiatrists with years of experience in this field admitted their inability to cope with the problem. (New York *Times,* Oct. 1, 1937.) Dr. Thomas S. Cusack, of Brooklyn, observed that there are twenty-two types of insanity and "everybody, including myself, has theories as to the causes." He thinks the church should contribute to the solution. Dr. Frederic Wertham, in charge of the Mental Hygiene Clinic at Bellevue hospital, affirmed, "When the psychiatrist is asked in the courtroom 'Is this man insane?' he isn't qualified and he has no right to answer such a question." Dr. Edward L. Brennan of Kings Park Hospital, Brooklyn, said there is "no real cure" for psychosis. The testimony of these and other experts revealed a tragic lack of organization in the present handling of these abnormals. All agreed on the pressing need of preventive measures of some kind. Dr. Brennan said in this respect:

> We should proceed with more research work, which is now at a minimum, before we can talk about prevention. You can only prevent things after you find out what happened.

The confession of a Los Angeles youth recently convicted of robbery and attempted assault might throw some light on "what

happens" in some of these cases, were psychiatrists given to looking in directions beyond the pale of conventional medical theory. At the time of his arrest he told the police of a periodic lust to kill. "There are times," he said, "when it is so powerful that I feel that I must kill someone . . . anyone." He said the feeling first came on him while he was enrolled in a C. C. C. camp, and after he had taken several serum treatments. "I used to get awfully dizzy and would take long walks to try and forget about it."

Epidemics of Crime

In *Isis Unveiled,* H. P. B. took note of the psychological phenomenon of crime waves, making extensive use of material collected by Dr. Charles Elam in *A Physician's Problems* (London, 1869). The latter wrote,

> We know that certain pathological conditions have a tendency to become epidemic, *influenced by causes not yet investigated* . . . no crime is too horrible to become popular, homicide, infanticide, suicide, poisoning, or any other diabolical human conception. . . . In epidemics, the cause of the rapid spread at that particular period *remains a mystery!*

Special groups or "castes" of individuals may become the victims of these epidemics. A despatch in the Los Angeles *Times* for July 31 reports a wave of suicides among the members of the New York police department. It tells of the self-destruction of a man of forty-six, "one of the most brilliant and best liked of the high ranking officers." He was the seventy-first policeman to kill himself in the past four years. The rate of suicide among New York's 19,000 policemen is six times greater than the average 15.2 suicides per 100,000 civil population. The Theosophical teaching of what happens to executed criminals might help to explain this.

Race Tendencies

The prevalence of suicide varies widely among different races and nations. Negroes in the United States, for example, commit suicide only one-sixth as frequently as white Americans. According to an editorial in the New York *Times* for July 28, "The people of the Irish Free State, between 1930 and 1934, had a suicide rate about one-twelfth that of Austria. The Japanese and Germanic races lead all others in their tendency to do away with themselves." Women are less liable to self-destruction than men. Dr. Louis I. Dublin has compiled actuarial tables which show that in America eighteen out of every thousand white males commit suicide, while only five out of every thousand white females kill themselves.

Mystery of Human Nature

All these differing rates and special conditions indicate the profoundly complex character of human action and motivation. A real understanding of criminal behavior requires knowledge of the septenary constitution of man. For the theosophist, epidemics of crime or insanity connote a more or less temporary consubstantiality of nature on the psychic plane among those afflicted. Following are H. P. B.'s comments on an epidemic of incendiarism:

> Who but has noticed in the columns of the daily press similar incidents? They meet the eye constantly. In cases of murder, of every description, and of other crimes of a diabolical character, the act is attributed, in nine cases out of ten, by the offenders themselves to *irresistible obsessions*. "*Something* whispered constantly in my ear . . . *Somebody* was incessantly pushing and leading me on." Such are the too-frequent confessions of the criminals. Physicians attribute them to hallucinations of disordered brains, and call the homicidal impulse temporary *lunacy*. But is lunacy itself well understood by any psychologist? Has its cause ever been brought under a hypothesis capable of withstanding the challenge of an uncompromising investigator? Let the controversial works of our contemporary alienists speak for themselves. (*Isis Unveiled* I, 276.)

"Involuntary Crimes"

Only the theurgy of the ancients can explain these dreadful epidemics. The periodic susceptibility of large numbers of people is suggestively dealt with in *Isis*. H. P. B. hints that various "races" of elementals inhabiting different portions of the great ethereal ocean may have a cyclic influence for good or evil on mankind. (I, 284.) She quotes Plato to show that there are *involuntary* crimes, although "The fatalism which he concedes to humanity does not preclude the possibility of avoiding them." One from whom the immortal spirit has departed, however, "becomes a docile tool in the hands of *invisibles*—beings of sublimated matter, hovering in our atmosphere, and ever ready to inspire those who are deservedly deserted by their *immortal* counsellor." (I, 277.) In the article "Are Chelas Mediums?" H. P. B. makes further explanation:

> . . . a person may never in his life have heard the word "Medium" and still be a strong Medium, although entirely unconscious of the fact. His actions may be more or less influenced unconsciously by his visible or invisible surroundings.

He may become a prey to Elementaries or Elementals, even without knowing the meaning of these words, and he may consequently become a thief, a murderer, a ravisher, a drunkard or a cut-throat, and it has often enough been proved that crimes frequently become epidemic; or again he may by certain invisible influences be made to accomplish acts which are not at all consistent with his character as previously known.

THE ASTRAL LIGHT

As to the rationale of obsession:

Near the Earth's surface there hangs over us—to use a convenient simile—a steamy moral fog, composed of the undispersed exhalations of human vice and passion. This fog penetrates the sensitive to the very soul's core; his psychic self absorbs it as the sponge does water, or as fresh milk effluvia. It benumbs his moral sense, spurs his baser instincts into activity, overpowers his good resolutions. As the fumes of a wine-vault make the brain reel, or as the choke-damp stifles one's breath in a mine, so this heavy cloud of immoral influences carries away the sensitive beyond the limits of self-control, and he becomes "obsessed," . . . (THEOSOPHY IV, 283-4.)

. . . the Astral Light gives out nothing but what it has received; . . . it is the great terrestrial crucible, in which the vile emanations of the earth (moral and physical) upon which the Astral Light is fed, are all converted into their subtlest essence, and radiated back intensified, thus becoming epidemics—moral, psychic, and physical. (*Glossary.*)

PERIODIC "POSSESSION"

If the crises of some diseases correspond with lunar changes, if somnambules are more affected when the moon is full, what is incredible in the idea that cosmic influences may precipitate criminal and other sorts of epidemics?

. . . the *collective character* of mental phenomena is illustrated by an anomalous psychological condition invading and dominating over thousands upon thousands, depriving them of everything but automatic control, and giving rise to the popular opinion of demoniacal possession, an opinion in some sense justified by the satanic passions, emotions and acts which accompany the condition. At one period, the aggregate tendency is to retirement and contemplation; hence, the countless votaries of monachism and anchoretism; at another the mania is directed toward *action,* having for its proposed end some utopian scheme, equally impracticable and useless; hence, the myriads who have forsaken their kindred, their homes, and their country, to seek a

> land whose stones were gold, or to wage exterminating war for the possession of worthless cities and trackless deserts. (*Isis Unveiled* I, 274.)

Instances of the madness of large numbers of people would include the tulip mania in Holland during the seventeenth century, the South Sea Bubble and the Mississippi Scheme of John Law in the eighteenth, and in the twentieth century, perhaps the Townsend Plan!

In Occultism, "Astrology is to exact astronomy what psychology is to exact physiology." Although Theosophic teachings of astrology are carefully veiled, for obvious reasons, many hints are given by H. P. B., one of which explains in some measure the periodicity of these psychological "invasions":

> If we will only bear in mind the fact that the rushing of planets through space must create as absolute a disturbance in this plastic and attentuated medium [the ether], as the passage of a cannon shot does in the air or that of a steamer in the water, and on a cosmic scale, we can understand that certain planetary aspects, admitting our premises to be true, may produce much more violent agitation and cause much stronger currents to flow in a given direction, than others. With the same premises conceded, we may also see why, by such various aspects of the stars, shoals of friendly or hostile "elementals" might be poured in upon our atmosphere, or some portion of it, and make the fact appreciable by the effects which ensue. (I, 285.)

True Science Necessary

It becomes evident, in the light of these statements from the teaching, why the prevalence of crime generally, and the particular problem of waves of certain types of crime, are so incomprehensible to the modern sciences of psychology, sociology and criminology. The doctrine of the dual nature of man, and the possibility of the separation of the higher from the lower; the idea of reincarnation, and karmic propensity; the vast unexplored area of the psychic nature, and phenomena of mediumship; the teaching of the astral light, particularly in connection with the present cycle of psychic development predicted by H. P. B. for the twentieth century: all these and many other *occult facts* must be recognized before there can be any real amelioration of this major disease of modern civilization. In the meantime, theosophists must continue their work of education among those who will listen, thus widening the arc of their influence, and spreading the doctrines of brotherhood

and altruism, of the soul nature of man. In time, the world will come to see the truth, although bitter indeed may be the experiences through which it will have to pass before the intellectual leaders of mankind are ready to listen to the ancients, to study as children under the tuition of the Elder Brothers of the race. The Ego, wrote H. P. B. in *The Secret Doctrine*—and this applies to nations and races of souls as well—"progressing in an arc of ascending subjectivity, must exhaust the experience of every plane." (I, 330.) But it seems, sometimes, that the egos of the present generation are lingering far more than is necessary on the plane of blind materialism.

POLYGENETIC THEORY REVIVED

In an address before an international convention of anthropologists and ethnographers at Copenhagen, Franz Weidenreich, exiled German anthropologist, proposed the theory that the origin of man was not in any single locality, but occurred "simultaneously all over the globe." (New York *Times,* Aug. 2.) According to the report,

> He contended the white race originated in Asia Minor, Negroes in East or South Africa, Mongolians in China and Australians and Melanesians in the Sunday Islands. His explanation would invalidate the formerly generally accepted conception of one true center of evolution.

Despite the error of these suppositions, caused by his ignorance of other continents and races than the present ones, Dr. Weidenreich has hit upon an important fact:

> As regards the evolution of mankind, the Secret Doctrine postulates three new propositions, which stand in direct antagonism to modern science as well as to current religious dogmas: it teaches (*a*) the simultaneous evolution of seven human groups on seven different portions of our globe; (*b*) the birth of the *astral,* before the *physical* body: the former being a model for the latter; and (*c*) that man, in this Round, preceded every mammalian—the anthropoids included—in the animal kingdom. (*S. D.* II, 1.)

CRADLE OF THE RACE

There is also, however, an element of truth in the "accepted conception" of one center of evolution. The "cradle of *physical* humanity" is referred to by H. P. B. in commenting on a speculation of that arch-materialist, Ernst Haeckel. He thought that "Probably Southern Asia itself was not the earliest cradle of the human race, but LEMURIA, *a continent that lay to the south of Asia, and sank later on beneath the surface of the Indian Ocean.*" H. P. B.

remarks that Lemuria "*was* the cradle of mankind—of the physical sexual creature who materialized through long æons out of the ethereal hermaphrodites." (*S. D.* II, 679-80.)

"Literary" America

From time to time Lookout has noted the thoughtful observations of Mrs. Pearl Buck in contrasting the culture of Orient with our "great western civilization." An American, born in China, her youthful longing to reach the wonderful land of literacy and knowledge which missionaries assured her was her own country has never been fulfilled, although she arrived in the United States several years ago. In "Literature and Life," an article in the *Saturday Review of Literature* for Aug. 13, Mrs. Buck records the disillusioning discovery that mere literacy or ability to read is not necessarily correlated with a desire to explore literature. On the contrary—

> People learn to read in order to read advertisements, bills, sport announcements, and news—although printed news does not matter so much since we are getting so many pictorial magazines . . . we have to acknowledge that literature is never going to contribute to most lives at all.

A Predigested Fare

Mrs. Buck directs well deserved criticism at the "digest" craze:

> The habitual readers of digests inevitably lose the appreciation of style and grace in language, just as we would lose appreciation of food, its taste and color and texture, if we should take it in the form of chemical pellets. Our physical nourishment might be adequate, but mere physical nourishment from food is not enough. To get the plain meat out of a book or story or essay is to live on dull fare, so insidiously dull that we do not know what we are missing. So it is not enough to get the bare meaning out of a piece of music or of a painting or of a great book. "Mona Lisa" digested is nothing but a woman smiling. A digested symphony is nothing but a group of themes which can be played in five minutes.

"Digests" are not the only hindrance to a truly literate America. Mrs. Buck notes a strong tendency on the part of the supposedly cultured and well-educated to read admitted trash for "relaxation purposes." The present pulpwood fiction field grosses $25,000,000 a year. Many are the homes in which scores of the approved classics are prominently displayed, but where lurid tales of sex, crime and fantastic adventure are read instead. A diet of this kind can only lead to an intellectual stagnation which renders creative thought

very difficult, if not impossible. Harold Brainerd Hersey, successful "Pulpwood Editor," and recently author of a book bearing that title, gives this advice to prospective writers for the pulps:

> Beware of originality as you would of an argument on religion. Stick to the timeworn themes, but add a refreshing quality that makes them seem new to those unequipped to understand anything but symbols, and are seeking an escape from reality into a dream world which you must create for them.

THEOSOPHY IN LITERATURE

True literature, as Mrs. Buck points out, can never be an escape away from the world, but rather an escape "deeper into the world." "We ought when we put down a book to feel a deeper sense of completion of self, not of escape from it." She places the greatest value on literature which has real philosophic value:

> I feel nothing is stronger in the American people than the desire to find some sort of philosophy with which to face life. . . . I do not need to say, I am sure, that by the word "philosophy" I mean no dry abstractions without relation to human daily lives. I mean those questions which every creature capable even of simple thought asks himself in times when he is alone—hours which he may hate and dread and from which he seeks all sorts of escapes, but which, nevertheless, exist—those hours when he asks, who am I and why was I born and what is it all for? . . . whenever a book, through the direct voice of poetry or through the voices of characters in a novel, recognizes these fundamental questions of the human heart, that book . . . lives on and on. . . . Light upon the deep and primitive inquiry of the human heart is the primary contribution, then, of literature of life.

This is the sort of literature recommended by Mr. Judge for theosophic study in his article, "Much Reading, Little Thought." "If I," he said, "had a youth to train in that department, I should confine him to the *Bhagavad-Gita,* the *Upanishads,* and the *Secret Doctrine* for a very long time, until he was able to make books for himself out of those, and to apply the principles found in them to every circumstance and to his own life and thought."

> . . . a few books well read, well analysed, and thoroughly digested are better than many books read over once. They have learned how all that part of a book which they clearly understand at first is already their own, and that the rest, which is not so clear or quite obscure, is the portion they are to study, so that it also, if found true, may become an integral part of their constant thought.

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